

THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 12: 32.

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The subscription price of this magazine for Priests of all Catholic Communions, and for Ministers and Theological Students of all Protestant Denominations is \$1.00 a year.

We shall be pleased to send five selected back numbers from our stock on hand for one copy of any of the following issues: October, 1919; December, 1919; January, 1920; March, 1921.

CALL OF REV. ARISTIDE MALINVERNI

On Saturday, September 15, it was decided, at a meeting of the Board of Trustees, to extend a call to the Rev. Aristide Malinverni, of Los Angeles, Cal., to be Superintendent of Christ's Mission. Those of our friends who have read his book, "My Conversion," will know that he is inspired by the same spirit and ideals that animated the Founder of Christ's Mission. His experiences as a priest of Rome, as a professor, a theologian, and also as a pastor of a United Presbyterian church have given him qualifications for the position that are possessed by few. We ask the prayers of all our friends and helpers that he may be enabled to perceive and utilize the opportunities that lie before the Mission, so that it may soon become a powerful agency for the evangelization of the Catholic peoples throughout this country and Canada. His transportation and that of his family and their settlement involves considerable expense, and we feel that we can confidently ask all our friends at a distance from New York to contribute toward the new expansion of the work and influence of the Mission that we are sure will speedily follow his arrival in the metropolis.

The Alien Roman Church to Fight the People of Oregon

The Boston "Transcript" (July 28) says:

Suits are to be entered at once to test the State of Oregon law requiring that in and after 1926 all children of school age in Oregon must attend schools provided by the State, commonly called public schools, up to the eighth grade. The Hill Military Academy has filed a suit in the United States District Court against the State of Oregon asking permanent restraint of enforcement of the law. A similar suit is to be filed in behalf of the sisters of the Holy Names of Jesus and Mary.

Efforts are to be made in Oregon, backed by the entire hierarchy of the Catholic Church of the country, to prove the Oregon law unconstitutional. The Fourteenth Amendment prohibits States depriving citizens of property without due process of law, and it will be shown by Catholics, and perhaps by Lutherans, that the Oregon law deprives citizens of property as shown. Oregon authorities have announced their purpose to carry out the new law to the letter.

Mayor Curley and One American Legion Post

The Boston "Transcript" of Aug. 29 does not say what percentage of the Francis G. Kane Post, American Legion, owe their highest allegiance to the Pope, but if it contains any non-Catholics they will hardly feel flattered by the exhibition made by its delegation to the City Hall. Mayor Curley is running for Governor, and the Post sent Mr. C. C. O'Neil to renew a request for a city building for headquarters. The mayor suggested that it occupy an "old ward room," "no longer of use to the city, at a rental of \$1.00 a year." The "joy" caused by this courtesy was so great that all the delegation, upon being invited by "one of the women" to "come forward and sign the pledge cards for the next Governor of Massachusetts" lost no time in affixing their signatures to said pledge cards, with which each had been thoughtfully supplied as he entered the mayor's office.

"Vocations"
GET IT

A CATHOLIC NOVEL
By a
CATHOLIC WRITER
\$2.00 From This Office

Convents
LEND IT

After Four Hundred Years of Rome Rule

"The Current History Magazine" for September contains an instructive article by Mrs. Carrie Chapman Catt, president of the American National Woman Suffrage Association, on "Anti-Feminism in South America." Taken as a whole, it constitutes a severe indictment of Catholicism as a system in respect of its social and economic results. We regret that we have not space to quote some of its most salient paragraphs. Perhaps the most caustic sentence of all (though we doubt if it is intended to have that character) is this:

The evidence gathered from books, foreign residents, missionaries, Y. M. C. A. leaders and the women themselves, is overwhelming that the social customs of Spanish-America assign to women a role little better than that of sexual slaves.

Threatening the Virgin Mary

"St. Anthony's Messenger," July, 1923, contains this story, and as the last paragraph appears to be an editorial comment it would seem that somebody in the office really believes it.

A story is told of a pilgrimage of Breton peasants to Our Lady's Shrine in Lourdes. The Bretons have a filial devotion to St. Ann, the mother of the Blessed Virgin. Now, a lady, very ill and suffering intensely, was brought to Lourdes to ask a cure from the Blessed Virgin. She, as well as her companions, prayed and pleaded with greatest fervor, but there was no relief forthcoming, and the pilgrims determined to return home. Before leaving, however, the sick lady had herself brought to the Shrine for the last time, and, raising her finger to the statue of the Blessed Virgin, said: "I'm going to tell your mother on you." Scarcely had she uttered these words when her illness left her, and she arose perfectly cured.

Our Blessed Mother has a high regard for her own mother, St. Ann, and does not want a scolding from her; so she listened to the "dare" of the pious peasant.

AN ELEMENT OF SERIOUS DANGER

One of the most serious elements of danger to Protestants in the present situation is the strange lack of knowledge on the part of writers in the denominational press as to the real character of Roman teaching and practice, and the actual significance of certain words when used by the priests of Rome. And this lack of understanding has much to do with comparative indifference to the warnings of those who have a clearer idea of what "Rome" really is and does.

In the issue of one of the most widely circulated and important religious papers in the country for August 30, two examples of this lack of comprehension were conspicuous. The first was this sentence in the first prominent article:

What Rome supplies in her confessional should be in a truer and better way provided by Protestantism through the intimate relation of the pastor and his people.

Safe to say the writer has no real conception of what the Roman confessional actually is, what it represents or how it works out in practice as an institution among the Catholic people. The purpose of the penitent who goes to confession is to obtain "absolution," which—without going into technicalities—is, virtually, the "forgiveness of sins." This is really what "Rome supplies," and the purpose of the existence of the ceremony. We are quite sure that this writer would condemn the blasphemous claims of Rome that if our Lord sat in one confessional box and the parish priest in another in the same church, that the absolution bestowed by the priest would be of equal value to that given by the Saviour Himself. There can be little doubt that immense mischief was created in the minds of uninformed people when nation-wide circulation was given by the Papal press and other papers to a statement made—and never denied—by Dr. Sheldon to the same general effect of the paragraph under consideration. We are quite sure that neither Dr. Sheldon nor this writer would wish the Roman confessional—or anything approaching it in significance—introduced into Protestantism.

The other paragraph is of a different character, dealing with

the attitude of Roman priests toward Catholics hearing Protestant sermons by means of the radio, and the general sentiment expressed at both ends of the article is one of "amusement" because a Pittsburgh Papal organ lays down the law of the Church on this matter, and it also shows the same lack of knowledge of the real meaning of Roman technical terms as displayed in the other article. A Catholic reader of the paper had asked: "Is there any harm for a Catholic in his own house following through a radio service conducted in a Protestant church?" About 250 words of the reply are quoted, condemning any such practice, of course. But in those twenty lines or so of condemnation the word "heretical" occurs five times, and the word "heretic" once. The Protestant writer probably does not know that these terms represent the bitterest hatred possible—so bitter that heretics are specially named in the Cardinal's oath as among those to be "persecuted and opposed" (*Haereticos . . . praedictis pro posse persequar et impugnabo*). Nobody who fully understood such an incitement to hatred and contempt would regard it as "amusing." As a matter of fact, it is very much the opposite. That many of the Roman Catholic people have had the opportunity of hearing evangelical Gospel truth is matter for satisfaction, rather than "amusement." Of course, the word "heretic" means nothing more to the writer than a difference in religious "views" as between one denomination and another, and he has no conception of what it actually means in the mouth or the pen of a priest of Rome.

Nor is the expression "our Roman Catholic friends" in the opening sentence at all a happy one under existing conditions. To begin with, it is not the laity, but the priests of Rome who are "in trouble" over the spreading of the true Gospel by radio. Of all institutions in the country Christ's Mission is the last to discourage any friendliness between individual Protestants and their Roman Catholic friends and neighbors; but this expression is not felicitous at a time when the Knights of Columbus, acting, of course, as tools of the "men higher up" are occupying much newspaper space by their violent interference with the rights of all citizens to

freedom of speech and freedom of undisturbed assembly. The writer has probably forgotten, too, that agents of the priests of Rome have placed on the statute books of New York a law enacted especially for the purpose of depriving citizens of their livelihood by means of boycott and ostracism because they belong to the Ku Klux Klan. The spirit inspiring this measure is identical with that of the Spanish Inquisition and the fires of Smithfield. And if the same men had the power the members of the denomination represented by this weekly would get the same treatment as is likely to be attempted on the Klan. That the Walker act is not likely to stand the test of any court in no way affects the question of purpose and intent.

Rome has not changed one iota since the days of Isabella the Catholic, Torquemada and the Medicis. And the sooner contributors to denominational papers make sure that they understand the subjects of which they write, the better it will be for their readers and for Protestants at large.

These two items go largely to justify a prediction recently made by a lady who was brought up in the Roman Church: "Some Protestants won't wake up until they are blown up."

UP-TO-DATE MARIOLATRY

Those who entertain any doubts as to the worship of the Virgin Mary by Roman Catholics may be interested in the following paragraphs from "Annals of Our Blessed Lady of Victory," Lackawanna, N. Y., July 23, 1923:

Sweet heart of Mary, be my salvation; 300 days' indulgence each time.

* * * * *

"The answers to prayer, through the intercession of Mary, in every age of the Church, and in every state of life, and in all manner of trials, public and private, have taught the faithful that She bears an office of power and patronage over us."
—Cardinal Manning.

* * * * *

Mary is the throne of God and the Mother of life; for, giving birth to Life itself, she, in a certain sense, regenerated all who are saved thereby.—L'Abbé Guerrie.

THE BIBLE-BURNING IN ROME

In our August number we gave a brief account of the public burning of Protestant Bibles in Rome, and in the "Watchman-Examiner" of July 23, Rev. A. Di Domenica, pastor of the Italian Baptist Church, Philadelphia, gives a full account of the justification of this performance by the "Osservatore Romano," the Vatican organ in the issue of June 8, thus:

The "Osservatore Romano," the well-known organ of the Vatican, in its issue of June 8, came out openly in defense of what Mr. Cingolani had done, with a comparison worthy of other times. The Vatican paper said that if it is permissible for the Fascisti to be intolerant in the political field in burning newspapers that oppose them, likewise it is permissible for the Catholics to burn the Protestant Bibles. It said: ". . . It would seem that intolerance in politics is allowed. Now we ask, why can it not be so in religion, when it is not an opinion that is in danger, but the truth; not a form of government, but the government of the soul; not questions of earthly and changeable institutions, but eternal salvation. We believe in intolerance. According to Saint Dominic, intolerance is dutiful for men of sincere faith. When he went against the Albigenses he fought error, but wanted to save the errant ones. . . . When we consider that it was from the Protestant Bible (not from the Holy Bible), which excludes every authentic interpretation, that sprang up the rebellious doctrine which reached the point of denying the immaculate conception, the divine and virgin maternity of Mary, and begat the doubt and negation of the divinity of Christ, we think that no one can accuse of irreverence the pyre which destroyed with the origin of such blasphemies the sources which curse purity and morals. . . ."

Pastor Di Domenica comments thus on the foregoing: "These utterances of the official paper of the Vatican demonstrate the spirit of the Roman Curia which prevailed in the time of the 'Holy' Inquisition, of nefarious memory, and which is the same to-day. In Rome and other places they burn the 'Protestant Bibles.' If they had the secular power they would use the same pyre to burn those who do not adhere to the doctrines and beliefs of Rome, especially the Protestants, whom they consider the most inveterate enemies of their Church."

NEW YORK JUDGE SUPPORTS CHURCH GAMBLING

In our issue for October, 1922, appeared particulars of some gambling performances in violation of the law in Jersey City witnessed by Dr. Parker, pastor of the Second U. P. Church in that city. When the Commissioner of Charities of the City of New York, Mr. Bird S. Coler, tried to stop certain gambling operations in Brooklyn, not long ago, Supreme Court Justice Mitchell May enjoined the city authorities from interfering with the St. Malachy's Ocean Home carnival, at 111th Street and Rockaway Boulevard.

The Department of Charities, says the "New York Times," August 5, charged that on Thursday night one of its agents received a cash prize at a wheel of fortune. Entries cost ten cents, and the prizes ranged from radio sets to those of small value. The department charged that the agent at his own request received fifty cents refund instead of one of the small prizes to which he was entitled.

Following his alleged receipt of the refund the agent called a policeman and ordered him to arrest the woman worker in charge of the stand. As one of the men workers was volunteering to take her place Deputy Commissioner of Charities Smith came along and advised the policeman to prefer John Doe charges, and for the carnival worker to appear when the case was called next day.

On the advice of counsel for the Home no one appeared at the John Doe hearing before Magistrate John Kochendorfer at Far Rockaway, who dismissed the complaint.

In the meantime Father Brown got in touch with Arthur R. Nova, counsel to the Brooklyn Registrar. On the latter's application Supreme Court Justice Mitchel May enjoined the city authorities from interfering with the carnival.

The carnival was being conducted by the Men's and Women's Aid Associations to pay off a \$20,000 mortgage and raise funds for improvements ordered by the Department of Charities.

Will you please obtain one NEW subscriber for *THE CONVERTED CATHOLIC* before next Monday? You are almost sure to meet a likely prospect on Sunday, if not before.

PAPALIST HYPHENATES IN RHODE ISLAND

In the "Western Watchman" for June 27, 1912, Dr. Phelan published his widely known "To-Hell-with-the-Government-of-the-United States" sermon, in one part of which occurred this sentence: "The Catholics of the world are Catholics first and always: they are Americans, they are Germans, they are French or they are English afterwards." The Boston "Transcript," Aug. 25, contains an article over a column long, taken from "The Nation," describing what seems to be an effort on the part of the French-Canadian Catholics to banish the English language from their schools. For the time being it would appear that their efforts in this direction have been checked, but the article ends thus: "They intend to see to it that their young people remain French-Canadians. They not only do not fear the hyphen; they glory in it, and are using every effort to preserve it. The Canadian leaders of Rhode Island have apparently taken to heart the advice of Ferdinand Gagnon, who, in addressing a group of American citizens, advised them to 'Be loyal, but to remain French-Canadians; loyal (to America), yes; French, always.'

"Such is the problem which the citizens of Rhode Island, the most densely populated and the most thoroughly foreign State in the Union, are facing.

"The Rhode Island law requires all children between six and fifteen years of age either to attend a public school or to receive approved private instruction."

The Boston paper has the following editorial with which all true Americans will agree, under the caption "The Hyphen in Rhode Island:"

To right-thinking Americans there can be no two sides to the continuing controversy in Rhode Island over the foreign languages in the schools. As clearly presented elsewhere on this page the question is not in any degree whether pupils shall be taught French, German or Spanish or something of the literature of European countries, but whether instruction generally shall be given in English or in an alien tongue.

This question the 1922 Legislature answered correctly when it passed a law requiring all teaching to be in English, and it is not to the credit of the French-Canadians of the State that they are now making efforts to secure what amounts to a repeal of that act. It is even less to their credit that any one of them should put forth a slogan so insidious in the implications and possible consequences as "loyal to America; yes, French always." One and all they must be given to understand that the hyphen is no longer good form, and that the days when the citizens of the United States can owe a dual allegiance are gone forever.

What Germany was compelled to abandon on American soil no French-Canadian hyphenate must be permitted to start. For to the true American all hyphenates look alike.

This may be all true: but what will happen when these Papalist hyphenates can muster a sufficient number of votes?

The New York "Tribune," Aug. 29, says, in an editorial: "It is cause for deep regret that the French-Canadians who have settled in Rhode Island are conducting this agitation against the use of the English language in American schools. In general they are admirable citizens. But in this case they are making a grievous blunder. They should understand that Rhode Island is not Quebec, and that they cannot there enjoy the special language and other privileges which were theirs in Canada's French province."

The "Tribune" has evidently overlooked the fact that it is the duty of these vassals of the Vatican to "make America Catholic," and the method they are now adopting not only promises success for that object in Rhode Island, but it has the additional advantage of erecting a language barrier for themselves against not only Protestant heresies, but against all American ideals of civil and religious liberty which—according to Pope Leo XIII—tend to drive the Church "into an unrightful position."

It is well enough to have faith in humanity, but it is more important that humanity should have faith in you.—"War Cry."

THE DECREE "NE TEMERE" IN AUSTRALIA

In the "Sydney Morning Herald," May 7, 1923, appeared a report from Adelaide of a trial that had just taken place in the Criminal Court of that city before Mr. Justice Poole, when Reginald Anthony Kennedy, aged 33, denied that, on January 12, 1921, he married Olive Irene Hardeman, when his first wife, Mabel Laurel Kenney, nee Sullivan, was alive.

Father Carroll, of the Jesuit Order, deposed that he officiated at the marriage of the accused to Miss Sullivan in March, 1918. The Church did not approve of its members being married by Protestant clergymen. He was not aware until June, 1920, that the accused and Miss Sullivan were first cousins. Probably he would not have performed the ceremony if he had known at the time that the parties were first cousins; he would have had to get a dispensation from the Archbishop to do so.

In answer to Mr. Whitington, Father Carroll said he had told Kennedy and Mrs. Kennedy before the Church they were not married, but before the State they were.

Olive Irene Hardeman stated that she married Kennedy in January, 1921.

In evidence, the accused said he was married to his first cousin, Mabel Laurel Sullivan, by Father Carroll. He did not live with her as man and wife, and left next day for Melbourne, where he embarked for the war. When he returned Father Carroll told him that, in the eyes of the Church, the marriage was null and void, and in consequence he (accused) thought he was free to marry again.

Mabel Laurel Sullivan gave evidence to the effect that, from what Father Carroll told her, she did not consider herself as married. She was aware of the second marriage, but gave no information about it.

The jury, after two retirements, returned a verdict of guilty, with a strong recommendation to mercy.

"If democracy is the Government 'of the people, for the people and by the people,' there is only one way to make it a reality in South America, and that is by having an educated and free citizenry capable of deciding intelligently questions of general public interest. If the majority of the people are ignorant and illiterate they become victims of unscrupulous despots."—Ignacio Calderon (former Bolivian Minister to the United States), "Current History Magazine, Sept., 1923, p. 969.

K. OF C. RECRUITING FOR THE KLAN

All who recognize the magnitude of the Papal Peril to the liberties of this nation must feel grateful to the Knights of Columbus for their practical demonstrations at Pittsburgh, Wilmington, Del., Bound Brook, Plainfield and Perth Amboy for the need of a law in every State corresponding to the Oregon enactment in so far as it relates to Papal parochial schools, because no better evidence could be afforded as to the nature of the education provided in those institutions, and the antagonism of the Roman cult to the fundamentals of our Government.

Before the war the principal activities of this alien-hearted and alien-allegiance body that came before the general public consisted in interference with the rights of American citizens to freedom of speech and freedom of assembly, and attempted interference with the liberty of the press by trying to obtain legislation barring from the mails literature stating facts—and there are many of these—that they do not wish either the general public or the lay membership of their Church to know. So that in the violence shown recently in the places above named against those who seek to defend our national liberties the K. of C. shows that it is still running true to type.

A correspondent of the New York "Tribune" (Sept. 8) writes: "Politicians were discussing in this city yesterday the vote for the 'favorite organization' at the fair which closed at Huntington, L. I., Saturday week. The poll was considered significant in view of the avowed purpose of the Ku Klux Klan, which easily carried off the honors, to participate as a unit in elections. The winning organization was awarded a silk American flag. The vote follows:

"Ku Klux Klan, 2,449; Knights of Columbus, 1,285; Center Port Fire Department, 171; Center Port Yacht Club, 100; Boy Scouts, 85; Center Port Church, 60; Vernon Valley Baseball Club, 32; Northport Independent Yacht Club, 25; Center Port School, 11. Politicians declared the Klan was quietly working as a political machine, and they expect it to blossom

forth in the open in this State as it has already done in others before the nominees for the 1924 elections are selected."

A SIGNIFICANT NEWS ITEM

Some of our readers who know conditions in many cities in New Jersey will be equally pleased and surprised to learn that this item of news appeared in the New York "Tribune" of Sept. 8.:

Indictments against leaders of the riots during a Ku Klux Klan meeting in Perth Amboy, N. J., in all probability will soon be handed up by the Middlesex County Grand Jury, according to Prosecutor Joseph E. Strickler, of New Brunswick, who has charge of the investigation. The prosecutor announced yesterday he had obtained the names of a number of the leaders, many of whom are prominent persons, and will present these names, with other evidence, to the Grand Jury, Sept. 17. True bills would almost certainly be returned.

In an article in the "Current History Magazine" (25 cents), published by the New York "Times," by Joseph Caillaux, former premier of France, he quotes Cardinal Richelieu as having said, "There is nothing that alienates people more than violence." That is as true to-day as it was when it was uttered; and it is to be hoped that the State of Pennsylvania that dealt so vigorously with the Molly McGuires years ago will give appropriate treatment to the Knights of Columbus who attacked members of the Ku Klux Klan with such violence at Carnegie, Pa., while dispersing after a meeting, in obedience to the orders of the Sheriff.

"I will conclude all that I shall say in this place of the affairs of Rome with a lively saying of Queen Christina, of Sweden, to myself at Rome. She said it was certain that the Church was governed by the immediate care and providence of God: for none of the four Popes that she had known, since she came to Rome, had common sense."—Bishop Burnet's "History of His Own Times," Vol. II, p. 449.

THE ETHICS OF THE KNIGHTS OF COLUMBUS

The peculiar ethics of the Knights of Columbus, which we suppose have been imparted by their education in Papal parochial schools, were put conspicuously before the American people when they—on the whole—stoutly supported Mr. Pelletier, of Boston, after his conviction of several serious offences against the law. Many newspaper men and others who appreciate “smartness” and “enterprise,” however would draw the line a good way before they came to such a “stunt” as putting out certain sentences taken from a speech delivered in 1919 by the President when he was Governor of Massachusetts as a “greeting” to the K. of C. convention at Montreal, four days after having assumed the presidency. Nor would many average journalists think it quite “on the level” to publish in “Columbia,” with the sub-caption, “By Calvin Coolidge, President of the United States,” an article headed “Learning the Art of Living.” The New York “Times,” August 21, says that when M. T. Birmingham, Managing Editor of “Columbia,” was asked about this article he said: “This is an original article by Mr. Coolidge written for ‘Columbia.’ He sent the article along with his picture.” Asked if the article had been written after the President had assumed office, the reply was: “The article was written by Mr. Coolidge before he became President.” Immediately below this statement comes a special dispatch from Washington stating that Mr. E. T. Clark, personal secretary to the President, had made “flat denial” that the President had written any article at all for “Columbia.”

There seems to be some reason for the belief that the kind of publicity—and its extent—obtained by the K. of C. in these matters will not tend to increase the admiration of the American people at large either for the order itself or the educational system from which its ethical standards have been derived.

If your subscription is overdue, will you kindly remit without delay?

THE VATICAN AGENTS AND THE PRESS

Every now and then the Papal organs make denial that the agents of the Vatican "control" our secular press. Of course, that term is rather strong, and of all people in the world the priests of Rome and their catspaws are the most skilful manipulators of words. It must have been one of the admirers of their talents in this direction who said that words were invented to conceal thoughts rather than to express them. One Papal organ not long ago repelled this idea by stating the church affiliations of the officials of the Associated Press, which would not be likely to have the slightest bearing upon the business policy of the association. The "Tablet," Sept. 8, contains a lengthy screed from the Memphis "Commercial Appeal," which appears to have been evoked by a statement attributed to a Baptist minister that "a majority of the newspapers of the United States are subsidized by the Pope of the Catholic Church at Rome through their affiliations with the Associated Press." It may be observed that there is no need for the Vatican machine to spend one single cent for any such purpose. All that is needed to so influence newspapers that they shall promote the purposes of the Roman Church is to put suitable men in the right place on each journal. Nor need this man (or woman) be a Catholic at all. When the writer began his reporting work the Editor of his first newspaper said to him: "There are two duties an editor has to perform: one is to put things in the paper, and the other is to keep things out of the paper, and the last is the more important of the two." Taking the general run of newspapers in this section where the power of the Roman organization is the greatest, the general content of the newspapers in a given area will, we think, give evidence of "influence" in both directions. The continual campaign against the Eighteenth Amendment in a great variety of forms is waged most vigorously by those papers that give much space to the doings and sayings of the Papal agents in this and other countries; these papers, however, contain little or nothing likely to be displeasing to these agents. These were the journals that a few

months ago gave columns of space to the utterances of Dr. Grant and Dr. Fosdick against certain tenets of the Protestant denominations to which they belong. As ordinary "news" the dispute, in either case, was of no interest or value to the average citizen, and had either of them been priests of Rome and said and written the same things it is doubtful if twenty lines of space would have been given to either of these modernists. But the treatment given by the daily press was greatly to the advantage of Rome in not only discrediting Protestantism itself as a whole, but by assisting to spread teaching calculated to hasten that disintegration of Protestantism so ardently desired by those whose life-work is to "make America Catholic" and to destroy all civil and religious liberty. And the writer has had sufficient personal experience of letters "to the Editor" being returned as "unavailable" to be aware of the difficulty of putting "the other" side before the public by this method. Columns for the priests of Rome and paragraphs for representatives of Protestantism. When an exception takes place that proves the rule—if the case is thought of sufficient importance by the Papal agents—a vigorous letter is sent to the Business Manager or the Editor, with the result, usually, of a more or less abject apology. An example of this was given in detail a few years ago when the Business Manager of the Brooklyn "Eagle" "climbed down" after a Monday issue of that paper had published a sermon by Dr. Bailey of which the priests of Rome disapproved. In our issue of June, 1920, an article by J. J. McCarthy upon the Jesuit control of the English press appeared which makes interesting reading in view of the recent items from England about the Anglo-Catholic demonstrations in that country.

When you have read this Magazine through at least twice will you please send it to some Roman Catholic of your acquaintance, directing special attention to the article on "The Gospel in the Douay Bible?" Each of these is "passed on" by a gentleman who was brought up in the Roman Church, and really believed all its doctrines until about eight years ago.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approval" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

OLD TESTAMENT GOSPEL FOR ROMAN CATHOLICS

In the editorial office of a technical professional journal, a member of the staff recently wished to support a statement he was writing with a quotation from the Bible, and asked the others present where it was to be found in the copy kept in the office.

Whereupon a Roman Catholic member of the staff said he did not see why anybody should want to quote anything from the Bible, any way, adding the astonishing piece of information that "the Old Testament was nothing but a lot of drunken fights!"

One curious example of the effects of presumably parochial school education.

As a matter of fact, the Old Testament contains in itself all the principal facts bearing on the salvation of the soul, and a far greater number of texts bearing upon the personal happiness and welfare of the individual, even than the New Testament.

The way of salvation is clearly set forth in these passages:

Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely.

Learn to do well: seek Judgment, relieve the oppressed, Judge for the fatherless, defend the widow.—Isaiah 1, 16, 17.

In other words, GIVE UP your sins—not merely be sorry for them, confess them to a priest (who will expect you to come again in a week or a month and confess many more of the same kind of transgressions), and get absolution. If you will give up sin, verse 18 tells you what will happen.

Come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red like crimson, they shall be as wool.

In Ezechiel xi, 18-20, are to be found set forth in another form, the same truths—the full renunciation of evil, and the miracle-working power of God, completely transforming the life that follows such complete abandonment of evil.

They shall go in thither, and shall take away all the scandals, and all the abominations thereof from thence.

And I will give them one heart, and will put a new spirit in their bowels; and I will take away the stony heart out of their flesh, and will give them a heart of flesh:

That they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God.

And the kind of life, here on earth, that God wishes all the Catholic peoples to enjoy, and that they will enjoy, as individuals if they fulfil the conditions set forth above by Isaías and Ezechiel is thus described by the former prophet:

A path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein.

No lion shall be there, nor shall any mischievous beast go up by it, nor be found there; but they shall walk therein that shall be delivered. (Is. 35 : 9, 10.)

The same God that gives the forgiveness of past sin can KEEP as well as save, and can enable a man to walk “the holy way” although surrounded every day by temptations. With the temptation will be given the necessary grace to enable the daily life to be one of continual victory over the world, the flesh, the devil and—circumstances, to all who live continually in close communion with God.

And this is the way the prophet describes the life God wants you to enjoy every day (verse 10):

And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and mourning shall flee away.

One of the most conspicuous instances of failure on the part of the Roman cult to place these glorious truths—plainly set forth in its own Bible—before the individual was that of the late Pope Benedict XV. Soon after his death the Brooklyn “Tablet” published a letter written by him to the Bishop of Bergamot, in which the man who called himself the Vicar of Christ declared his belief that it was NOT POSSIBLE for ANY man to be happy on this earth!

The full significance of this statement—so amazing in view of the personality of the writer and of his position in the religious world, does not lie entirely on the surface.

Pope Benedict was a member of a noble and wealthy family, and in his youth and early years saw, and to a certain extent participated in the pleasures of the world, and moved in those circles of society that possessed the means wherewith to gratify every earthly desire of the individual—outside the priesthood, as well as within it. Yet, if we take his statement—quoted in a Papal organ—at its face value, he had not only never found any happiness in his own life as a priest of his Church, but he had never seen any really happy person among all those of his acquaintances—“successful” or otherwise, in those circles of society where, if anywhere, earthly happiness might reasonably be expected to exist.

Surely the words of Solomon must have expressed the inmost feelings of that unfortunate Pontiff when he wrote: “Vanity of vanities, and all is vanity” (*Ecclesiastes i, 2*). One is tempted to wonder if he ever read any considerable portions of the Bible at all—of either the New Testament or the Old; or if he did, whether he regarded it as merely a volume of classical writings in the same class with the poems of Homer, Virgil and Horace. It seems impossible that he could have regarded any part of it as a letter to him personally from his loving Father in Heaven pointing out to him not merely the way to that “Father’s house” after death, but how to enjoy the consciousness of salvation from the guilt and power of sin on earth. We can only conclude that, so far as his spiritual nature was concerned the Bible of his own Church was as much a dead letter to him as the poems of the pagans mentioned above. This helps to account for his lack of belief in the efficacy of the last rites of his Church in the hour of death, and his request to Cardinal Sili to recommend him to Our Lady of Pompeii.

But sadder even than the fact that Pope Benedict died in such spiritual darkness is the fact that the whole Roman Catholic world, as such, knows and feels very little more about the grace of God and of the Scriptures than he did.

Doubtless many individuals "feel better" for a time after having been to confession, as a professional man in New York once told the writer, but real happiness is as unknown to them as to any pagan in the heart of Africa. How can it be, when a man who fulfills every command of his Church lives continually under the sense of the wrath of God, that must be continually appeased by the "unbloody sacrifice" of the Mass, and who, at death, has nothing better to anticipate than an unknown number of years in Purgatory?

Dear Roman Catholic reader, this teaching does not represent God's attitude to you at all. He desires that you should live in the consciousness of being a member of the divine family, and of having had your "heart of stone" transformed into a heart of flesh, and that "sorrow and mourning shall flee away" from your life here, and that in the hour of death you shall enter into the joy of your Lord.

PLANS FOR HUGUENOT CELEBRATION

Those in charge of the Huguenot celebration announce that the United States Government has consented to issue 300,000 memorial half dollars commemorating the founding of New Netherland in 1624. These coins will bear a profile of William the Silent and of the ship "New Netherland." The controversy over the date of the actual settlement of New York is ended; May, 1924, is agreed upon as the right one to observe. A Huguenot Congress will be held in New York in May next year, and the Queen of Holland, the King of Belgium and the President of France, have been invited to attend it.

The Pilgrims who landed at Plymouth in 1620 had spent time in Holland, and made the acquaintance of Walloons there. These Walloons followed the English Pilgrims to America four years later, and, settling in and around what is now New York, one of their first acts was to send greetings to the Plymouth settlers, renewing old acquaintanceship. Present Walloon people who live in the Province of Hainaut are to give a monument, and it is to be set up in Battery Park, New York, on almost the site of the Reformed Church of St. Nicholas, founded by the Walloons in 1628.

CATHOLIC IGNORANCE OF ROMAN TEACHING

Some of those who regard the Papal system as the masterpiece of Satan are sometimes puzzled at certain utterances—because of their apparent lack of wisdom—on the part of individual members. It is true that such pronouncements are not frequent, which makes their comparatively rare appearance the more noteworthy.

Within the space of some thirty days—August 8 to September 2, to be exact—in three different Roman publications appear somewhat lengthy comments on the ignorance of certain of the Catholic laity in respect of the teachings of their own Church — which professes to be the only true Church, outside of which there is no salvation.

Taking them in order of time, in "The Catholic Mind," Aug. 8, Gerald C. Tracy, S. J., opens a paper, entitled "Collegiate Ignorance," thus:

A young teacher at one of our Catholic institutions this year brought out in a concrete manner the thesis that is embraced in this paper. He had finished his undergraduate work at a Catholic college and went to a non-Catholic university to take up the study of journalism. His reaction to the false philosophy, the false religion, the false morality that is inseparable from the atmosphere of the secular college was, "Well, I know I am a Catholic, and a lot of stuff I hear is wrong, but I'm darned if I can answer it." Briefly, here was a young man, trained in the system of Catholic education from the parochial school to the sheepskin, and in the first testing-ground of his training he went down to defeat.

The writer of the paper appears to include among the causes of "Catholic failures" lack of "vital teaching of the principles of our Faith," "little understanding of the meaning of Church authority," "over-dogmatizing" and lack of "a deeper, more intellectual teaching of religion." In the paper of nearly five pages there is not a word to suggest that the writer even knows of the existence of such a thing as spiritual experience or has any conception of "religion" apart from the intellect.

When we showed the paper just now to a gentleman brought up in the Church and educated by the Christian

Brothers in Ireland, and asked him about "the principles of our Faith," his comment was, "If they really understood them they would all leave the Church"—as he did several years ago, to his great advantage in many ways.

In "America" for Aug. 11, Dr. Maurice Francis Egan devotes a page and a half to "Some Leakages from the Church," the particular leakage in question being toward Christian Science. Dr. Egan says that in every large city lately visited by him a "fringe of Catholics, not well instructed" have forsaken the Pope; the "state of mind" of these persons is "due to the lack of knowledge of the teachings of the Catholic Church." Dr. Egan is sure that Christian Science would have no attraction for these Catholics "if they had learned anything concerning the Catholic Church except certain formal rules, which for a time they applied without in the least understanding the spirit beneath them."

No particulars are furnished as to the particular "spirit" referred to, but both Catholics and non-Catholics know that the "spirit" animating the whole Church is one of arrogant autocratic bigotry, intolerant of any sort of difference of opinion, or belief, and as merciless to its own who offend against its arbitrary canons as against "heretics."

Further on we learn that "the Bible in most cases seemed to be new to them." Probably true, according to statements often made at Christ's Mission by converted Catholics. Had the Bible not been new to these other Catholics they would probably have left the Church long before they ever heard of Christian Science—if only because of what St. Peter writes about the "Rock" on which the true Church of Christ is built—not himself, but Jesus Christ.

But these Catholics "possess a certain kind of intelligence, nearly all the adherents of Christian Science are intelligent"—those that care will be pleased to know that—"but," alas! "none of them are intellectual. It is a belief that appeals to the mediocre mind."

We imagine that Dr. Egan writes more truly than he realizes when he says that this "exodus of *ci-devant* Catholics" from his Church "is due . . . to a longing for peace—for a

calming philosophy of everyday life and for a solution of the problem of the existence of pain and sorrow."

In other words, the teachings and practice of the Roman Church do not bring the soul into touch with God or with Jesus Christ as a personal Saviour who came to save His people from their sins, and whose salvation brings peace to the soul, a realization of the presence and power of the Holy Spirit in the life, and an abiding conviction that all things work together for good to those who love God.

Any sensible man can understand the desire of a devout Catholic for "peace." To be continually being reminded of the wrath of God resting upon one, which must be daily appeased by the sacrifice of the Mass; to be continually confessing and doing penance and obtaining absolution for committing the same old sins in the same old way; saying the same old prayers on the same old beads, week in and week out, year in and year out; to fulfil all the laws of the Church for a lifetime, and then have nothing better to look forward to than an indeterminate series of years in Purgatory (never even mentioned in the Catholic Bible) is enough to make any reasonably "intelligent" Catholic look somewhere else for a better religion. Our only wonder is that there are any Catholics over thirty years old left in the Church.

But Dr. Egan gives no such reason as the above for this "exodus;" it "is largely due to the way in which we Catholics present the teachings of the Church." This is sad, but lest certain educators should feel hurt by this remark he goes on to "pass the buck"—at least in part—to the "laymen." These blame-worthy individuals "seem to think that they have no responsibilities whatever as to the imparting of a knowledge of the reality and beauty of the Catholic Church, and its effect on daily life." Apart from the express prohibition of such lay activities by Pope Alexander IV under pain of excommunication, the recent public activities of the Knights of Columbus—the most conspicuous Catholic laymen in the country—in violently and lawlessly interfering with the civil rights of persons whom they dislike are not such as to impress the general public with the "beauty" of their Church, although they may recognize the "re-

ality" of the carnal weapons with which they invade the civil rights of American citizens.

Passing over half a column of matter disparaging to his own Church people in comparison with certain others, Dr. Egan finishes with the observation that the reason his Church "is losing groups of fairly intelligent people" is "because their education has not fitted them to understand that the Church contains all that they are searching for."

If Dr. Egan can make known to enough "fairly intelligent people" still in his Church where they can find the "peace" that the other folks of "mediocre" minds seem to have found elsewhere, perhaps he can stop the exodus of which he writes so entertainingly.

Father O'Connor often said that he would have been dead long ago but for his sense of humor. He would certainly have enjoyed this third item, following as it does the two preceding.

In "Our Sunday Visitor," Sept. 9, occurs this question, which will be regarded as extraordinary by most of our readers:

Please answer for me the following question: Why am I a Catholic? This question was asked me some time ago, and I was unable to give a fit answer.

To which the editor of the department solemnly replies that he can give only "a very cursory answer" because of "lack of space;" and then formulates a sort of creed in which the phrase "I believe" is applied to eight or nine statements of teaching, found in any catechism, about the Church being the only true Church; that it receives teaching and authority from Christ; that it is kept from error by the Holy Spirit; "that this Church founded by Christ is given the power to forgive sins;" because "Christ dwells really, truly and substantially present in the Holy Eucharist;" and, most curious of all—especially in view of what Dr. Egan has written above—that the Church "is the greatest consolation in life and the safest security in death."

Let us hope that this inquirer, having begun to wonder why he (or she) is a Catholic at all, will do some more thinking for himself. He has started well, and let us hope that he will continue to ask questions.

In the meantime we hope that every reader who has found the peace of God that passeth all understanding will do his utmost to tell his or her Catholic friends and neighbors where and how they can find the Pearl of Great Price.

AN ITALIAN LUTHERAN CHURCH

The "Concordia Junior Messenger," July, 1923, contains an interesting article by the Rev. Andrew Bongarzone, pastor of St. John's Italian Evangelical Lutheran Church, West Hoboken, N. J. Our space limits preclude giving it in full, but our readers will be interested in what he writes about his own work. He says that the mission began in 1915, and that great opposition was manifested by Roman Catholics on one hand and by unbelievers in religion of any kind—representing the reaction from Papalism seen in every "Catholic" country—on the other. But Brother Bongarzone and his excellent and gifted wife have steadily pursued their course, and now there is an organized congregation with 52 communicants, and there are 55 children in the Sunday-school. And this has been achieved in spite of the fact that the only place in which they meet is the back room of a German church, and they can only use that from 3 to 6 p. m. on Sundays. They are now trying to get the funds to build a church of their own. At Englewood, N. J., Pastor Bongarzone opened a mission last September, the meetings being held in a rented store; here the congregation numbers 25, and there are 26 children in the Sunday-school. Among other visible results of the work are the sending out of three young men to study for the ministry, and of a young lady to Fort Wayne to become a deaconess.

If the recent activities of the Knights of Columbus in New Jersey and Pennsylvania, and the ethics shown in the purported "greeting" to the K. of C. Convention at Montreal and the article published in "Columbia" as written by "Calvin Coolidge, President of the United States," are the outcome of Papal parochial school education, the less we have of it in this country the better for the nation.

A NEW "CHURCH HISTORY"

"Church History for Busy People" is the title of a book recently published by F. L. Rowe, Cincinnati, O., and written by George A. Klingman, Abilene Christian College.

Of course, that portion of the book that furnishes data concerning the Roman Church will be of most interest to our readers. Some interesting statements are given. When the Emperor Constantine called the first General or Ecumenical Council, at Constantinople, there was no Pope at all even claiming to be ruler over the whole body of Christians. At that time, however, there were three "Exarchs" (a political term), later changed to "Patriarchs" (a religious word). These were the bishops of Rome, Alexandria and Antioch, but ere long the bishops of Jerusalem and Constantinople were made Patriarchs. In A. D. 451 the Council of Chalcedon decreed that the same rights and honors which had been conferred upon the Bishop of Rome should be given to the Bishop of Constantinople, because of the equal dignity and lustre of the two cities. It is quite evident, therefore, that the teaching built up on Christ's words to Peter, "Upon this rock I will build My Church," etc., was not known to that Council or any previous assembly of Christian leaders.

In A. D. 588 John the Faster, Patriarch of Constantinople, began to call himself "Universal Bishop of the Church." Gregory the Great was then Patriarch of Rome and he wrote a letter to John the Faster that takes up more than four pages of the book protesting against this assumption of authority, which Pope Gregory attributed to personal ambition and lack of humility. He also wrote to the Emperor, who had bestowed the title of Universal Bishop upon John. In this letter he quotes the very text above referred to, with this comment thereon: "He thus received the keys of the celestial Kingdom, the power to bind and loose was given to him, and yet he did not call himself 'universal Apostle.'" Neither of these letters produced any practical effect.

In "A. D. 601 the centurion Phocas rebelled against Maurice, slew him and his family atrociously and usurped the throne (as Emperor of Rome). According to Mosheim and other authori-

tative Church historians we learn that Boniface III in 606 engaged this Phocas to transfer the title of 'universal bishop' from 'Constantinople' to the 'Roman See,' and 'thus was Papal supremacy introduced.' " "This date (606) really marks the beginning of what is now known as the Roman Catholic Church, with the Pope of Rome as its head." It is said that Bishop Siricius (A. D. 394-398) was the first to use the word "Pope" (Father) as a title, but we are told that it was "expressly made the exclusive prerogative of the Roman bishops by Gregory VII in the eleventh century."

Brief historical notes are given about the most prominent "reformers" down through the ages in many lands; and the chapters on "Mysticism and Fanaticism," "Persecutions and Inquisition," "Missions, Charities and Education" and "Miscellaneous" contain much useful information in what may be called tabloid form.

It will strike some readers as odd that the chapter on "Missions, Charities and Education" contains no reference either to The Salvation Army or the evangelical work carried on by more or less independent undenominational "missions" in scores of cities in the English-speaking countries, while five pages are devoted to Mormonism, in the chapter on "Mysticism and Fanaticism."

The price of the book is \$1.25, and it can be obtained from this office.

"MASONRY AND PROTESTANTISM"

This book should have a wide circulation among many people who are not Masons, because it sets forth clearly several of the most important anti-American fundamentals of the Papalist cult, and should do much to dispel the indifference, largely caused by ignorance of the facts, to the unceasing activities of the Roman hierarchy to transform the American Rule of the People into an Italian Rule of the Priest—and an alien priest at that.

The contents are grouped under five headings: Masons and the Roman Hierarchy; The Vatican's Attack on the Public

Schools; American History as Taught by the Roman Catholic Church; Battle of Monte Mario; S. O. S. Call to the Knights of Columbus; Political Rome a World Menace; and an Appendix on a Cardinal's Oath, and The Pope Sold Ireland to Britain (this last dealing with the Bull of Pope Adrian IV, issued to King Henry II).

The book is so well constructed that one wishes the author had done a little more with regard to the Vatican's more or less secret machinations and open active operations against our educational system, and the question of Papal propaganda in regard, not only to the history of this country, but of other lands as well. Let us hope that he will find time to write further on these two subjects, so important to the proper understanding of the real war being waged on the American people and their civil and political institutions by the only Autocrat now left in Europe.

It contains a number of valuable citations, one of which is on pp. 27, 28, from a book published as late as 1912, by J. A. Burns on "The Catholic School System in the United States," bearing the imprimatur of Cardinal Farley. A plain declaration of the Vatican attitude toward the right of our Government to educate the children of the nation is thus quoted from this book:

We deny, of course, as Catholics, the right of the civil government to educate, for education is a function of the spiritual society, as much so as preaching and the administration of the sacraments, but we do not deny to the State the right to establish and maintain schools. . . . It may found and endow schools and pay the teachers, but it cannot dictate or interfere with the education or discipline of the schools."

There could be no plainer declaration of war upon the whole public school system of the American people, and it should be met by legislation that would place all who either support it or try to carry it into effect in the same category with anarchists, communists and others whose aims to destroy or overthrow our system of government are more or less openly avowed.

The price of the book is \$1.10, post paid, and can be obtained from this office.

